

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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A Broken Saviour For The Broken-Hearted

"Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit He purgeth it, that it may bring forth MORE fruit" — John 15:2.

BY DR. M. R. DEHAAN

BROKEN! What a flood of memories the word brings back to us. From childhood to the grave we are in contact with things that are broken. What scenes of disappointment are enacted over the broken things of life. Broken homes, broken hopes, broken joys, broken promises, broken vows, broken hearts and broken dreams. Much of the life of man on earth, beginning early, is spent in weeping over that which is broken. As children we cried over a broken sled or doll or some little trinket so dear to us. As we grew up a broken promise and a broken heart may have resulted from the fickleness of human lovers. Later we built the home only to find it, too, was built for broken things. The home itself, for which we had labored in the hope it might be the scene of peaceful, quiet days at the end of the journey, may have faded away in the depression. The little darling we worshipped may have been suddenly snatched away, shattering all our expectations and leaving a gaping wound in our heart. We may have lost wife, husband, or health.

Sin, disappointment, calamity and accident speak of things broken. But with the Lord there are no calamities and accidents. To Him even the broken things are of great value, yea, even of greater value than the unbroken ones. In nature FIRST is FIRST. In grace FIRST is LAST, and LAST is FIRST. In nature the eldest was the heir. In grace the youngest receives the birthright. In nature it is "he that would be greatest among you let him lord it over others;" but in grace it is "he that would be greatest among you let him be your minister." Grace turns the natural upside down. It reverses the process of nature. And so, too, the CALAMITIES of nature become the OPPORTUNITIES of Grace. That which we call accident is only God's dealing with us for greater blessing and glory. How needful to those of us who read these brief devotional messages, perhaps confined to our home and bed with weakness and sickness, or in the house of mourning and sorrow, or racked with pain and discomfort, or pining over bitter losses, to KNOW that if we are His, "ALL THINGS work together for good," and the things we call accidents and calamities and misfortunes are only opportunities for God to do the best and the greatest through and for us.

If you are being broken by disappointment or bereavement, by loss, pain, or sickness, then remember that while to us broken things are tragedies, it is only the broken things that God can use. We cast broken things aside. We deem them useless. But God casts the UNBROKEN things aside because they are useless, or else He breaks them that they may become useful.

The Bible is a book of broken things. In Genesis we have a broken fellowship; in Exodus a broken law; in Numbers a broken Communion; in Judges an army of three hundred with broken pitchers; in Kings, a man with a broken back. In Psalms we have a broken spirit; in Matthew, broken

Charity

BY HAROLD J. HAMILTON

When you meet with one suspected
Of some secret deed of shame,
And for this by all rejected,
As a thing of evil fame,
Guard thine every look and action,
— Speak no word of heartless blame;

For the slanderer's vile detraction
Yet may spoil thy goodly name.

When you meet with one pursuing
Ways the lost have wandered in,
Working out his own undoing
With his recklessness and sin,
Think if placed in his condition,
Would a kind word be in vain,
Or a look or cold suspicion
Win thee back to truth again.

There are spots that bear no
flowers,
Not because the soil is bad,
But because the summer's showers
Never made their bosom glad.
Better have an act that's kindly
Treated sometimes with disdain,
Than by judging others blindly
Doom the innocent to pain.

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loaves in the hand of the Lord, in Mark a broken roof through which a paralytic was let down, and also a broken alabaster box in the hands of a woman. In Luke we have a broken net; in Acts the broken pieces of a ship on which Paul and his companions were saved after the shipwreck, and in the whole Bible we have a broken Saviour.

We would have you notice that while in each case the breaking seemed to be a tragedy, nevertheless it was always turned into a blessing. There are many lessons God can only teach us in the school of broken things.

(CONTINUED ON PAGE 3)

"Let Us Alone!"

Sermon Preached by Dr. John R. Rice, Sunday Night, May 28th, In Open Air, 201 E. 10th St., Dallas. (Stenographically reported)

"33. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

"34. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

"35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not." — Luke 4:33-35.

Let me read verse thirty-four again. The devils said, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God."

Let us alone! What a strange thing for anybody to say to God! Let us alone! Mankind down through the years says to God, "Let us alone. Let us alone. What have we got to do with You? What business do You have with our business? What business do You have with our daily lives? When we come to die, that is a different thing. But about our work, our homes, our pleasures, let us alone, God. Let us alone!" And man cries out, "Are you come to destroy us? Do you want to take all the good things away from us, and take all our pleasures away? Do you want to take all our joy away? Let us alone; do not meddle with us, God!"

The sinner says, "Let me alone, God. Do not convict me with the Holy Spirit. I do not want people talking to me and reading the Bible to me. I will not read the Bible. I do not want You convicting me, and calling me. Let me alone!"

Mankind cries out to God, mankind possessed of devils, misled, deceived, abused, and diseased by Satan, and says, "Let us alone!"

And on these tragic words, I will build the message tonight.

Christians May Be Let Alone

First, I will say Christians may sometimes be let alone. Is that not a strange thing? I know it is true, of course, that the Holy Spirit will never depart from a child of

God. Every one who has been born again, has had the Holy Spirit move into his body, and the Holy Spirit made him a child of God. Every Christian, then, has the Spirit of God. He cannot leave your body, because He dwells within you. And, too, Jesus said, "Lo, I am with you always." And surely the Spirit of God in that sense will never wholly depart from the child of God. A saved person has everlasting life. I know that is true. But in another sense, the Holy Spirit can depart, and God can depart from a Christian. I call your attention to some Scriptures on that matter that are striking. You remember the Lord said about Ephraim, "Ephraim is joined to idols: let him alone" (Hos. 4:17). I know that the Jews in the tribe of Ephraim were not all Christians, but some were, and God said to leave them to their idolatry and their sin.

And you remember in the book of Judges when Samson laid his head in Delilah's lap, and time and time again he joked and talked with her about where his strength lay — that strength that God had given him that made him the strongest man that ever lived — until finally with her woman's wiles, she took away from him the secret of his power and he said, "It is the hair of my head. I have

been a Nazarite from my mother's womb, and if my hair were cut off, I would be like any other man." And he did not know until she cut off his hair and cried, "The Philistines be upon thee," that his power was gone. He said, "I will arise as at other times and go out." But now listen to these fatal words: "And he wist not that the Lord was departed from him!" God did leave Samson alone.

So King Saul pitifully said, "God is departed from me!" (I Sam. 28:15).

If you read your Bible carefully you will find that sad and tragic fact about many Christians. And if you read the lives of those near you who are Christians, you will find that tragic fact. Sometimes God does leave Christians alone as far as power is concerned. And as far as joy and assurance and rejoicing and the victory a Christian has a right to have are concerned, many a Christian is left alone. If he meets temptation, he must meet it in his own power for God is not manifestly there to help him. If there comes a time of sorrow, he does not have the comfort of the Holy Ghost, but has only natural means to distract his mind. He does not have God consciously near. Man need not deceive himself. He cannot have his own way and still

(CONTINUED ON PAGE 2)

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Four or five years ago the editor wrote a little tract on *Unchristian "Christian Science"*. It was poorly printed, and yet all of our copies were soon used and for a long time it has been out of print. So many are deceived by the "Christian Science" heresy that we felt impressed a plain Bible message on the subject would be very greatly used of God. After prayer, the booklet was considerably enlarged, and is now being printed. There are twenty-four pages, it is neatly printed, it is readable, interesting and Scriptural. Ten thousand copies are being printed, and we are anxious for our friends far and near to read this booklet.

Do "Christian Scientists" ever really have remarkable healings of the sick? If so, how do they do it? Does that prove that "Christian Science" is of God? This tract explains such healings.

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you realize that they actually use her writings as authority far more than the Word of God?

There is a remarkable lot of information in this tract. It is kindly written. It gives actual quotations from official "Christian Science" literature. It gives many, many Scriptures. It proves that "Christian Science" is not Christian, that it is a false and heathen religion deceiving countless thousands.

We want to get this message out. You may have a copy absolutely free. You may have a dozen copies if you want them free, provided you will see that they are given to people who promise to read them. Many good people are deceived by the unscriptural claims of so-called "Christian Science" which comes like an angel of light but is really a wolf in sheep's clothing. It deliberately sets out to break down faith in Christ as God. It sets out to teach men that they are not sinners and do not need to repent and be born again. It appeals particularly to cultured people, and makes its approach largely through sickness. Use this good tract full of Scriptural information to open the eyes of those who might be misled.

Write today and tell us how many copies you will use prayerfully for Jesus. Write John R. Rice, 207 South Beckley, Dallas, Texas.

"LET US ALONE!"

(CONTINUED FROM PAGE 1)

feel the presence of God, and know divine guidance. When such a Christian comes to pray, he must pray alone. The Holy Spirit does not help him pray. Many a Christian, one who is a child of God, is left alone as far as the power and the manifest presence of God are concerned. That is the reason David prayed in that wonderful fifty-first Psalm, "O God, cast me not away from thy presence; and take not thy holy spirit from me. I do not want to be left alone. Oh, every Christian here tonight should say, 'I do not want to be left alone in any part of my business. Lord, take a hand in it all.'"

Those children of Israel in the desert sinned so terribly. When Moses came from Mount Sinai he saw that the children of Israel had made an image of a golden calf and they were dancing around it naked, to their shame. "They sat down to eat and drink and rose up to play," Aaron had made them naked to their shame. So Moses came down, and God said, "Now Moses, get away, leave them alone. I am going to destroy them."

Moses said, "Don't do that." God said, "All right, I have heard your prayer and will not destroy them but you will have to move the tabernacle outside of the camp. I cannot stay in the midst of that group. I would have to destroy them."

So Moses moved the tabernacle outside the camp above which God's presence was seen to dwell at night in a pillar of fire and in the daytime in a cloud.

God said, "I will dwell outside the camp. I will send an angel along to lead you. I cannot go with that rebellious, stiff-necked and idolatrous people."

Moses said, "I do not want to go even to the land of Canaan if God does not go with me. I do not want to cross the River Jordan and see Jericho and the cities of all those countries or eat of the grapes of Eschol or live on the fat of the land that flows with milk and honey if God does not go." Moses said, "If thy presence go not with me, carry us not up hence."

And God said, "All right, I have heard your prayer. Go ahead and move the tabernacle back in the center of the camp."

And every time they camped, they camped all around that holy tabernacle. That represents the joy and assurance and victory that a Christian may have. You may lose that and God may leave you alone. If God deals with you, I pray you will hear when God speaks. Do not grieve the Spirit of God. Do not have Him ever leave you alone.

Christian, Do Not Ask God to Let Anything of Yours Alone

I wonder how many of you today have been thinking about something that is very precious to you, and you do not want God to leave you alone. I wonder. Is there something in your lives that you do not want to give up? I watch you and pray for you. I cannot know all your burdens, and matters of business, but I have an idea sometimes when you pray you say, "Don't touch my business. I am getting along fine." Some of you

pray, "Lord, bless my business, and guide it," and that is right. I wonder did you say, "Lord, I would be willing tonight to take my hands off. I would be willing for You to do what You want to with my business." Have you said, "Lord, I lay myself right on the altar tonight. Everything I have You can have. Do what You want to do with it." Be careful when you say that. God may take you at your word. This couple back here, you don't mind, do you, if I pick you out? If you had your little girl back, would you say, "Oh, God, here is my little girl; if You want her, You can have her?" "You may have our dear little blonde-haired girl if you want her." Would you say that tonight?

I was thinking a little bit ago of dear Mrs. Chenault. She said to me when I went to see her in the hospital at McKinney, Texas, a few hours after her husband was killed, "Brother Rice, you know we were married, we were so happy. I was so proud to marry a preacher" (And Brother Chenault was such a good man, a good, clean man. He was a lovely Christian character). "We were so happy, and I prayed, 'O God, let me have him a year. It seems too good to be true, Lord, but let me have him for a year.'" And as she lay on that hospital bed in McKinney and as I came in that Saturday morning when Brother Chenault had been killed suddenly just a few hours before — in that semidarkness — I came in and sat beside her bed and talked to her. She said, "Brother Rice, God was good. I asked the Lord to let me have him for one year, and I had him seven. Praise the Lord. God does right."

Can you say, "If God wants my husband, my wife, my baby, He can have them?" Or I wonder if you would say, "Oh, no, God, keep Your hands off. Let me alone. Let my babies alone. Let my wife, and my business and my house alone. Let me alone!" Too many people are saying to God, "Hands off, let us alone!"

I talked to a man in San Antonio, Texas, who fifteen years before had prayed and said, "Oh, God, spare my baby." The baby was sick. He prayed, "Spare my little girl. Don't You take my baby." Finally he grew desperate and said, "If You take my baby, God, I will not pray to You any more. I will not serve You any more. I will not have anything to do with You." And God took him up, nevertheless, and took the baby, and for fifteen sad, bitter, lonely years, desolate years, years of drouth and years of famine and years of heartbreak, he was angry at God. He was one of the saddest men I ever saw. I went out and spent an afternoon with him. We leaned our chairs against the side of the house, and I said to him, "You told God to keep His hands off, and God did not do it. And you said to Him, 'I will keep my hands off God then, and I will not have anything more to do with Him.' Haven't you had enough of that? Aren't you tired of that?"

Finally he broke down and said, "Oh, yes, I have enough. But I don't suppose God would have me now." I showed him that God did love him and God would forgive him, and he came back to God.

Now in this series of revival services, won't you say, "Oh, God, take me, all I have. All I have You can have it." Would you say that about your children? I am becoming more and more concerned about missions. Would I say to Grace, "Grace, you may go and be a missionary?" I have wanted Grace to be my helper, to do my typing and help with my stenographic work. I have wanted her to play the piano for me. But would I say, "Grace, you go ahead to the mission fields. We may

never see you any more, or maybe only once in seven years, or maybe you will never come back. Maybe you will be buried in Brazil." Would we say, "Lord, don't take your hands off. Don't leave us alone. If You want Grace, You may have her, or Mary Lloys, or my other girls." I have been having Mary Lloys sing a little with me. If God wanted her to go to the ends of the world to win souls; if that be the thing God wanted, with the hardships and poverty, maybe, would I say, "All right, Lord, You may have her." If God should lay His hand on one of my children, if He said to me, "I want to break your heart," (and it seems sometimes that God has started out to do that), if God said that to me, would I say, "Oh, Lord, withhold Your hand; Lord, don't touch me; keep Your hands off my babies; oh, God, leave me alone"? Would I say that? Would you say that?

"Leave us alone! Leave us alone!" the demons in that poor lost man cried. I wonder what you would say tonight? Would you say to God, "Don't bother me. Take your hands off, Lord, I will watch out about my business"? Would you say, "God, don't meddle with it"? No, no, my friends, that is not the way. Say tonight, "I want God to have His way." It is a sad thing for a Christian to be in a business that God cannot bless. Let us come again tonight and say, "Lord, You can have me, my family — all I have, all I am, I want you to have it." Let us give ourselves to the Lord Jesus Christ.

I am told that an Indian chief heard a preacher earnestly pleading, telling the story of the gospel and the Indian chief came and gave his blanket — and giving a blanket means something for an Indian.

The preacher said, "What is this?"

And the Indian replied, "Me give it to the Lord; me give this blanket to the Lord."

He went off and after a while the preacher went on talking and the Indian came back with his gun and laid it down and said, "Me give this the Lord. Me give it to Jesus." The preacher took it, and went on preaching. The Indian brought his pony and gave it to the Lord. The preacher kept pleading, and finally with tears streaming down his face, this Indian came and said, "No more got to give. Give myself to Him."

My friends, can you say tonight, "God, do not hold Your hand back. Take what you want; all I have, all I am"? It is a sad thing for a Christian to be left alone. Will you say, "Lord, have your way tonight?"

Satan's Lies — "What Have We To Do With Thee?" and "Art Thou Come to Destroy Us?"

The demons cried out, "Let us alone, Thou Holy One of God, I know thee who thou art." It is a strange thing about the devil. He does not mind your believing there is a God, but he says God is too far away to help you. The devil says, "Sure, there is a God, but He doesn't answer prayer." He tells us it is all right to have religion just so it does not interfere with our business. People say it is all right to be a Christian but one has to make a living. They say that a Christian has to attend to his business and offer a fellow a drink and be a member of the labor unions, and go the way the world goes. The devil tells those lies. The devil tells young people that they cannot have a good time, and that they will lose all their friends if they do not go to the shows and other places of amusement. They say it is all right to be a Christian just so it does not interfere with pleasure.

And the devil says now, "What have we to do with Thee? Now look here, Jesus, don't You meddle with our business. Don't bother

us." The devil tells you it is all right for the Lord to tell you what to do in spiritual matters and to talk about Heaven and a home up yonder after awhile, but he does not want you to let God have His way in your every day life. Oh, my friends, the devil has gained a great victory when he can get anybody to say, "I will give God a little time but this matter does not belong to God;" when He can get any Christian to say, "It is all right to give God one-tenth, but the nine-tenths are mine." Don't you ever think the nine-tenths belong to you, and just one-tenth belongs to God. To be sure, the tithe is the Lord's but the other nine-tenths are the Lord's, too. I wonder if you say to God, "Look here now, I gave You a tenth, and I have paid You off. Now don't meddle with me any more. I will give You a dime out of a dollar, now take that and leave me alone." You can't say that to God and get by with it. The rest belongs to God, too.

These devils said, "Why are You coming? Are You coming to destroy us before the time? It is not time for You to send the devils to Hell." All the devils know their doom. But Satan tries to make you think, "What has God to do with my work? What has God to do with the dinner I cook, or the job I hold?" The devils said to Jesus, "Let us alone! We are here in this man, and this is our own business. Let us alone! What have we to do with Thee?"

But God wants your whole business. Will you come and lay it down before Jesus and say, "Here I am, Lord. All I have, and all I hope to be, if God wants it all, He can have it."

You cannot put a fence down here around a little bit of a lot and put God in that fence. You cannot say, "Lord, within that part of my life You stay and attend to Your own business." You cannot say that. You cannot let God have just one little room or two in your heart. You cannot reserve part for yourself. You cannot in-

vite God into your heart and life and say, "Here are all the keys but one little key."

F. B. Meyer tells us that in a vision he knelt in his room one night and gave Christ the ring of his will with the keys on it, but kept one little key back, the key of a closet in his heart, in one back story in his heart. And the Lord said to him, "Are they all here?"

And Dr. Meyer said, "All but one."

"What is that?" the Lord said. "It is the key of a little cupboard," said Dr. Meyer, "in which I have got something which Thou needest not interfere with, but it is mine."

Then Dr. Meyer said the Lord put the keys back into his hand and said, "My child, if you cannot trust me with all, you do not trust me at all."

"I cried, 'Stop,'" he said, and the Lord seemed to come back; and Dr. Meyer held the little key in his hand, and said, "I cannot give it, but if Thou wilt take it Thou shalt have it."

I wonder if you are saying, "Lord, leave me alone; leave my job alone; leave this little room of my life alone; leave this secret pleasure alone; leave this joy alone; do not meddle with this." Are you saying that tonight? I hope not.

"Is your all on the altar of sacrifice laid,
Your heart does the Spirit control?
You can only be blest, and have peace and sweet rest,
As you yield Him your body and soul."

Are you saying, "Oh, God, here I am"? Are you saying, "Lord, I am holding nothing back"?

The devil says, "What have we to do with Thee?" and then said again, "Art Thou come to destroy us?" It is a strange thing — that old liar the devil, the Scripture says: "he is a liar from the begin-

(CONTINUED ON PAGE 3)

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"LET US ALONE!"

(CONTINUED FROM PAGE 2)

ning" — but the devil comes, and these devils said, "Art thou come to destroy us? Leave us alone!" Jesus did not come to destroy. He never did come to destroy. I preached to you last Sunday night about the uncondemning Jesus: "For the Son of man is come to seek and to save that which was lost," and "God sent not his Son into the world to condemn the world, but that the world through him might be saved." But the devil says, "Are you come to destroy us?" Oh, my friends, the devil would make you think that it would ruin you if God ever took charge of you. The devil would make you think you would be ruined if you gave up everything for the Lord.

Here is a young couple. They have just started out in the Christian life, or maybe they have not been converted at all. They say, "Yes, we want to be converted some day. We are going to live for God some day, but not now."

"Why not now?" "Because while we are young, we want to have a good time. We are never young but once, and we do not want to throw away our youth and life and love and happiness."

And the old devil makes young people believe that God wants to take away all the goodness, all the sweetness, and destroy what is really worth having in life. That is what the devil tells you. But he is a liar from the beginning. His pleasures all deceive. God does not come to destroy. He does not come to take away the goodness and happiness, but He comes to make you happy. The Lord takes away only the things that burn and hurt. I am so glad the Lord Jesus took charge of that situation and commanded the unclean devils to come out of the man and leave him alone. That man was happy and gloriously saved that day when the demons came out of him. I do not think the man was sad from that time on because the devils had been cast out.

The maniac of Gadara lived among the tombs, going from one tomb to another among the graves on the hillside, and at night he would sleep by the bodies of the decaying dead, and he would cry out, and cut himself with stones, and no man could tame him, nor bind him. And when he saw Jesus he cried out, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that

thou torment me not." And in the night he would cry out, and he went naked. The people would tie him, and try to put him in chains, but he would break the chains with the power of the demons. And Jesus came and said to him, "What is thy name?" And he said, "My name is legion," for he had a legion of devils in him. You remember that the demons said, "Do not send us away." They begged Him to let them go into the hogs. The hogs ran down a steep place into the sea and were drowned. And you remember that when the devils were gone out, the man was sitting, clothed and in his right mind, at the feet of Jesus. What joy do you think that man had in running naked and sleeping in the tombs and lying by decaying bodies? Oh, no, no, no! That was horrible! He was glad when the devils were cast out, and he said, "Thank God, I am saved!" And he got his clothes on and he was in his right mind and had joy in his heart. The old devil would make you think God wants to take away everything that is good and that makes you happy. God does not want to do that. God wants you to be happy. If you will let Him have His way tonight, oh, how happy He will make you!

Don't you believe the devil. He wants to deceive you and tell you that God takes away the good things. But God means it for good and you can safely afford to trust Him.

Sinners Say, "Let Us Alone"

Everywhere I go sinners say, "Leave me alone. Leave me alone." Isn't it a strange thing that when God wants to help sinners they say, "Leave us alone"? I have seen a man desperately sick and the doctor came and he said to the doctor, "Let me alone."

I remember I was called over in east Dallas several years ago and there was a man who had an acute case of appendicitis and some loved ones called the ambulance and he was taken to the hospital for an operation. When they got him to the hospital he wouldn't get on the operating table. He said, "No, sir, I am not going to have an operation." And he raised such an uproar they finally sent him home without an operation. But again he was in such misery and pain they sent for the ambulance again. When they arrived the city doctor said to him, "This is the second trip. We are not coming after you

any more. If you do not want us to take you to the hospital, all right, but we are not coming back any more if you change your mind."

Finally the man said, "If so and so will go with me, I will have an operation."

I have heard people say to the doctor, "Leave me alone," when the doctor probed and probed and probed and probed deeper yet. One can see there is immediate pain about it, but if one is a sensible person, he knows the doctor means good and he does not say, "Leave me alone." Is it not strange how a sinner will say to God, "Leave me alone"? If he were a sensible man, he would say, "I have got to die and meet God. I know I cannot be here always. I must get ready." It seems that every sensible man that ever lived would turn in his heart and seek God. If people had any sense and were in their right mind, they would surely be getting ready to meet God. It looks that way, but instead a sinner says, "No, God, don't bother me! Let us alone!" It looks as if they would be running after God, but they are not.

If I go down and cry and sing and preach on the street corner to the people, it seems they would crowd around and hear the message, but if you try to get them to stay, they will not stay. They say, "Leave me alone. I am not interested." And they do not want to get interested. "Leave us alone."

And I have often seen a sinner get concerned when a friend talked to him about his soul, or when he heard preaching. He would get interested in his soul's welfare so that he could not rest, and was burdened, and I have seen him go out and get drunk to lose that conviction. Sinners try to fight off the Lord, and fight off conviction. They run with a wild crowd and try to get their mind off of Christ and salvation. How foolish and how wicked that is! It seems that every man who is unsaved would want to hear a preacher. It seems that he would want to find God, that he would read his Bible and get down and pray. It seems that he would want to read gospel literature. It seems to me every lost person would want to watch his step lest he be led away from conviction and from God. Any sensible man could find God right away. But you do not seek God.

Tonight there will be somebody leave this place unconverted. When I start to give the invitation tonight, somebody will want to get up and leave. Why? There is more than one reason. One reason is that they do not have good rearing. Another reason is that they want to get away from that stirring, burning conviction of the Spirit of God who is talking to their hearts. If you get up and leave, you will be saying to God, "Leave me alone!"

Isn't it a strange thing why a lost sinner will not read the Bible? I will tell you why they do not read the Bible. The Bible is sharper than a two-edged sword, piercing even to the dividing asunder of the bones and the marrow, and is a discernor of the thoughts and intents of the heart. The reason you do not read the Bible is because you do not want God talking to you. You say, "God, leave me alone!"

I go and talk to a sinner sometimes, and every few weeks some Christian is offended because I talk to some sinner. They say, "You will run them away and do more harm than good." No, no, my friend, this business of leaving sinners alone is of the devil. The devil says that. God never says to leave them alone. If there was a man at Galveston down in the surf drowning, you would not say, "Let him alone." You would not say that, so why would you say it about a lost sinner? Sometimes a mother says about her boy, "Let him alone. You will run him away." That is of the devil. The devil says, "Let them alone." I tell you now, one of these days I will give an account of all I do. I do not want it said that I let sinners alone until God lets them alone. Let me tell you, my friends, if anybody ever comes to you to talk to you about your soul or to invite you to church, you ought to thank God that somebody is interested in you. You should say, "Somebody does not want me to go to Hell. Somebody cares about

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me." God loves you, and don't you say to God, "Leave me alone." Don't say that to any friend of God or yourself.

Christ Does Not Leave Sinners Alone

And here is another good point. Praise the Lord for this! The Lord Jesus did not leave him alone. He had devils in him and he cried out and said, "Leave me alone!" but God did not leave him alone. To me, this is a miracle of grace. God will not leave men alone when they mock God and run over God, and fight off conviction. Still the (CONTINUED ON PAGE 4)

A Broken Saviour

(CONTINUED FROM PAGE 1)

of "the broken hearted." There is need in our lives, if we are to be fruitful, for the dark days as well as the bright. Someone has said, "Nothing but sunshine — only makes a desert." Where the clouds never gather and the rains never come there can be only barrenness and waste and fruitlessness. More fruit grows in the valley than on the mountain peaks and the most fruitful lives have ever been those who have been with God in the school of "broken things."

If God is breaking you then thank Him that He deems you worthy to have this labor bestowed upon you. There are wastes and sand dunes here in Michigan that have never felt the point of a plow because every farmer knows that it is a waste of time and energy to try and cultivate them. But there are other places where the plow is felt each year and the ground is dragged and rolled and pulverized until it is as fine as sugar because the farmer knows his labor will be well repaid. God does not waste His plowing on barren lives. The more fruitful you are the more God will break you up that you may be more fruitful. God spends most of His time on those who give the greatest promise of return.

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"LET US ALONE!"

(CONTINUED FROM PAGE 3)

Spirit of God does not leave men alone. Isn't that wonderful? You were not saved the first time you heard the gospel. You fought God off. You resisted conviction. You turned your heart away from God. Yet He sought you still!

Somebody asked a Scotchman to tell the story of his conversion. The Presbyterians used to be very rigid in this matter. One had to tell a pretty definite experience of grace to be admitted to membership in the church. So they said, "Tell us about your conversion."

"Well, he said, 'I did all I could against being saved, and the Lord did all He could to get me saved, and the Lord won. That is the way I got saved.'"

The way you get saved, sinner, is that God loves you and pursues you, with His pleading voice calls you. And yet you say, "Leave me alone."

God will not leave you alone. You say, "I have my business." But God says, "Yes, but you have got to die."

And the Spirit of God talks to you and pleads with you again and again. A sinner says, "Leave me alone!" But God does not leave you alone. I am so glad God calls and calls and calls again and again when sinners do not want Him. In this case the devil says, "Let us alone . . . art thou come to destroy us? I know thee who thou art; the Holy One of God." And yet Jesus said, "Come out of him," and Jesus did not leave him alone. Is there a sinner here tonight and you have said to God, "Leave me alone?" — Aren't you glad He did not do it? God has not left you alone. He still calls you and loves you. Tonight turn

to God and be saved. How tender is His Mercy; how long-suffering is God. God wants you saved and He has not left you alone.

But Christ Does Sometimes Leave Sinners Alone

There is another word I must say even yet. Sometimes God does leave men alone. Turn to Matthew 15:14. Some disciples came to Jesus and said, "Master, the Pharisees were offended at what you said."

And Jesus turned to the disciples and said, "Let them alone, they are blind leaders of the blind. Let them alone."

It is a sad, sad thing when the Lord says about a sinner, "Let Him alone. He is gone."

The Scripture says about some matters, "There is a sin that is unto death. I do not say that ye shall pray for it." It is a sad thing when God says to a Christian, as the Spirit does sometimes, "There is no use praying for that lost man. Let him alone. He is going to Hell, let him alone." It is a sad thing when the Holy Spirit withdraws Himself from you and God says to the Holy Spirit, "He has been invited and invited, and You have been insulted, demeaned and grieved and cast out all these long years. He has locked the door of his heart and You have been driven away, shut out and rejected, and now, Holy Spirit, come on home and leave him alone." And when that happens, a man is gone. Oh, my dear friend, do not ever make it so God will leave you alone! Do not insult the Spirit until He leaves you alone. That is the unpardonable sin. God loves you still and the Lord Jesus loves you still. You can go on and do all the mean things you can do in this world and the Lord Jesus still cares for you in spite of all you might ever do. You may say everything mean about Jesus, insult Him, you might curse Him, blaspheme Him and you still can be saved. Infidels may be saved. People may spit on the Bible and burn it, but they still can be saved. You may hate every preacher and still be saved. I thank God some have been saved who hated me like poison. But let me tell you, finally God may tell the Holy Spirit, "All right, leave him alone!" All preaching will be only like sounding brass and tinkling cymbals. He may never convict you and you may never be saved. If God ever tells the Holy Spirit to leave that man alone, as He said about the Pharisee, "Leave them alone, they be blind leaders of the blind" — if God ever says, "Leave him alone," brother, there is no more hope. It is a sad thing for a lost sinner to be left alone with no conviction, no repentance, no change of heart and nothing but Hell for the future.

I wonder tonight if you are here and you have been fighting God and saying to God, "Leave me alone! Don't bother me?" Sometimes God lays His hand on a young man to preach, and he will say, "Leave me alone, God. I have a good job. I do not want to give this up."

A preacher brother told me that he said to God, "Lord, leave me alone in my career. I want to be a lawyer, Lord. Leave me alone in my plans." But God said, "No, I want you to preach."

I wonder, have you said, "God leave me alone, I do not want to give up my pleasure and die to myself. I do not want to be a Sunday school teacher and pay the price for soul winning. Lord, leave me alone." Do not say that!

If you are a poor sinner tonight, unsaved, do not ever any more say, "God, leave me alone." He might do it sometime, and you would be lost forever. Do not go away tonight saying, "Leave me alone." But rather say, "I have a devil in me. Lord Jesus, do not leave me alone! Drive the devils out tonight and save me!" Tonight, tonight! Not some other time, but tonight I would turn and let Jesus save me. Do you want to be saved? You can be.

Almost I said, "Jesus save me." Almost submitted my will. Almost, but waited and waited, Satan thus held me enslaved.

Now is the time to receive Him. Now! is the time to be saved. Now while the Spirit is pleading. Now! Jesus waiteth to save.

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